remain even if we forgot them. Was there no religion among the Aryans of India before the Vedas •were written uj) P[91]

Likewise we might ask about other nations also. Had Abraham, Isaac, Jacob no religion because Moses had not yet written ? Was there no Christianity in the life-time of Jesus or the f^st forty years of apostalic generation before Matthew put his pen on to parchment ? Had the Arabs no religion before the appearance of their Prophet ?

From the foregoing it will be seen that man's own self-knowledge intensified by deep meditation forms the primary vehicle for the reception of the knowledge of God and this light of self-knowledge, the brightest manifestation of God's Light, emphatically declares Truth, alone to be the eternal and imperishable scripture, wherever found, and does not "recognise any book as the scripture. The scriptures of all nations are accordingly simple media of revelation, are vehicles of inspiration, are of authority to us, just in the measure in which they quicken in us an answering inward *scn3.e* of the verity of that which they allege and nothing more. For instance, the Egyptian records chronicle the

same throb of felt spiritual experiences as our own, though
with different illustrations. How then, does this harmony
exist among the various scriptures? The answer is that
the throb and the vision that are felt in and revealed to
different hearts and eyes, proceed all alike from one Heavenly
Source.
Accordingly, the paramount function of Religion is to
make all beings realise that there is one ever-expanding
revelation. Wo give different names to the same river in
different parts of a country, yet it is one and the same live
current. The truth of the Christian Apostles and of the
Persian Sufis, is the same as that of the Hindu Rishis. God's
inspiration is at tlie source of the whole human aspiration.
Merciful God has been drawing our spirits to Himself through
a process of progressive revelation. AH along the years